[98 cont.]

224 237 It is very interesting at this point to emphasize the fact that these hunting charms, in both cases, take the shape of the excrement of the animal that is to be hunted. We cannot allow to pass unnoticed this constantly recurring presence of excrement in the matter of magic. Let us recall the fact which we have frequently mentioned that for certain umbilical illnesses in children they apply excrement; that to call up their protector spirits the shaman use talismans that are shaped like goat excrement; and young Guajiro women bury their hair underneath patches of cow dung in order that they may be bought for wives at a good price.

These phenomena make us think of a very important function of excrement in the Indians' belief in magic, a function that [99] we know about only in its external aspects, but its application does not surprise us even though its explanation still appears obscure.

773 One has to remember that the guano of birds, according to Guajiro myths, was what favored the spread of seeds and populated the country with nourishing and useful plants for man and beast. One of our informants recounted this part of the Creation in the following manner: "Then Mareiwa brought together all the zancalargas (wading birds), troupials, and doves in a flock. He pointed out the far distance and told them to go in search, and there they ate of the iwaráya (fruit of the cardon) and prickly pear. He ordered them to bring the fruit of the cherry trees, and Mareiwa made it rain throughout all La Guajira. Each dove went about spreading his droppings, and where these fell there sprang up all the plants which both the wayú (Indian) and their animals could eat. So were propogated the cardon and cherry trees, and the earth was sown...."

751 ● 726 579 Charms for war. This charm has the virtue of giving its owner complete bodily immunity in the fights which frequently arise between the various family groups. For this reason, before getting ready for combat, when on the way and in fear of a surprise attack, or when he goes to present a claim for compensation payment in the case of the violent death of one of the members of his clan, the Indian will rub himself all over with

[99 cont.]
the charm. He has two aims in view, to render himself immune from harm from his enemies' weapons, and to acquire courage and coolness in the coming fight. This type of charm is called ranía in Guajiro.

The evil eye. This is one of the beliefs which seems to us to have been acquired by the Guajiro Indians through acculturation, as we have not found it in any purely native group but, on the contrary, have found it very widely spread in all parts of Colombia, especially among the mestizos. We have personally encountered it in the departments of Cauca, Valle del Cauca, Tolima, Antioquia, Santander, and Magdalena. Without being exclusive to Negro or Negroid groups, it is among them that this belief is found with the greatest intensity and frequency.

The presence of Negroes in La Guajira is not due only to racial mixing with the groups of mulattos of the coast but was initiated in the centuries of the Colony as can be seen from these notes taken from Father Julián: "Two evident and palpable reasons came to me: practical reasons which because of my zeal for the welfare of the Guajiro Nation and for the Monarchy I now express. The first is their provision and use of [100] firearms through their continual trade with foreigners; secondly, these same foreigners have brought in Negroes and Negresses, and these have mixed with the Indian men and women who have bought and kept them as slaves. The result is that not only is the number of people in La Guajira increased but so also is the number of terrible races of Mestizos, Mulattos, Zambos, etc., who united with the Guajiro will make this nation even more formidable and everyday more difficult to conquer." (59)

59. Julián, Antonio. La Perla de la América [The Pearl of America], 2nd, XIV, 195.

Referring to this popular Santander belief, Juan de Dios Arias affirms: "In our territory, for example, there is a very general belief that certain persons have the evil eye, and if they should look fixedly and with evil intention at a child, in the course of a few days the latter will be covered with pimples and sore places which are difficult to cure. This evil influence is

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the other. Many other cases indicate the absolute nature of *Goajiro* law 672
and the refusal to recognize extenuating circumstances.

Murder is a very serious crime, and the victim's family immediately 682
demands blood money to the amount of 200 or more cattle. For failure 628
to pay, a member of the murderer's sib of the same rank as the victim must forfeit his life. If payment is not forthcoming retaliatory raids are made. As the defenders generally lose more people than the attackers, the feud may continue indefinitely until all the members of one sib will consider themselves at war with the members of the other, thereby spreading the war throughout the peninsula. If a feud should develop between the sib of the husband and that of the wife, the latter, with her children, will return to her own group until the trouble is over.

A person who has received a deadly insult from another is baited and 683
chided until he takes revenge by killing the offender, in proof of which he removes the victim's viscera and takes them home. This act also prevents the victim's soul from bothering him. If unable to accomplish this he may commit suicide. Suicide is also sometimes a means of venge- 762
ance, a person feeling that he will suffer less than those who caused him to commit the act. Thus a wife who is not allowed enough freedom may hang herself.

Next to murder, one of the most serious offenses is to mention a per- 689
son's true name (given at birth?) or to mention a person's name after his death. This has caused many tribal conflicts.

The value of the compensation demanded in disputes varies directly 681
with the social rank of the offended party. In some cases a repeated 565
offender may be killed by his own sib members. Sometimes, rather than 728
to continue the warfare, hostile sibs may confer under the auspices of an outsider, such as a Capuchin monk, and draw up peace terms. In personal quarrels or minor brawls women often step in and enforce peace.

WARFARE

Wars between the *Goajiro* and outsiders are rare, but any White man 721
may be held liable for the offense done by another, as all Whites are thought 609
to belong to the same sib. Sometimes the few civilized people living in the peninsula take vengeance on the Indians, which leads to further reprisals by the latter.

At the time of De la Rosa, war was declared by sending to the other 721
tribe an ambassador who, in a public speech, asked indemnities for damage previously done. If these were not conceded war was declared, but a brief truce was observed in order that preparations might be made. In battle each group of opposing warriors formed a semicircle and tried to surround and destroy the other. In individual encounters a *Goajiro* rode 726
out on a horse, but, upon seeing the enemy, he dismounted and shot his own horse with an arrow to show his confidence and willingness to fight

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726 on equal terms. He then approached the enemy from the left while making quick movements, jumps, and turns, with his legs apart and his knees bent. More recently, according to Ernst (1887 c), war is not declared, attempts being made to take the enemy by surprise.

[707] Wars last indefinitely, sometimes being broken by a peace brought about by an influential "civilizado" or the Capuchin monks, the latter sometimes paying the retribution demanded out of their own pockets.

579 Some tribes, such as the *Cosina* of Serranía Cosina (actually a conglomeration of outcastes rather than a sib), make their living almost entirely by robbery and pillage, destroying houses, stealing cattle, and killing or enslaving their enemies.

LIFE CYCLE

843 **Birth and childhood.**—During pregnancy a woman continues to do her heavy work up to the very hour of delivery. At childbirth, the shaman

844 pronounces various spells over the patient and applies poultices made of

[156] dried flowers, roots, etc. A large, heavy stone placed over the womb and vigorous massaging bring about the birth. If the placenta is not soon expelled, the woman drinks a medicine concocted by the medicine man. As soon as the child is safely delivered the father serves rum and chicha

[848] to all his relatives. If the pains of childbirth appear when the sib is on the march, the woman mounts and rides ahead so that when the sib catches up the event is practically over. The husband cuts the cord with his machete and cauterizes its ends with a glowing ember. The woman

[154] then continues on the march with the child in a sling on her back. When the permanent camp is reached she washes herself and the child.

85 Baptism is a Christian ceremony which the *Goajiro* have adopted, and

55 most of the Indians are called by Spanish names, as their real names may

177 not be mentioned. Teknonymy is practiced; a parent is addressed by its child's name plus a prefix, nushi or sushi for the father, ni or si for the mother. Thus, a father may be called Nushijuan after a son or Sushijuana after a daughter.

857 At 6 or 7, girls learn to grind salt, pick cotton, and tend the smaller

168 animals; the boys imitate their fathers.

855 Parents are said to show little affection for their children, sometimes

[836] selling them at Sinamaica. They receive $10 or $15 for a child of 8 or 9 years. The purchaser becomes the child's guardian, teaches him the Catholic faith, and keeps him until he is 17 years old. These children

[836] rarely return home. Abandoned children are taken to the San Antonio

797 orphanage, where the girls continue to wear their *Goajiro* dress, but the boys are put into jackets and pants.

831 **Girls' puberty.**—At her first menstruation a girl is isolated in a small dark hut and stripped of all her ornaments. She lies in a hammock, sometimes hoisted near the roof. For the first 2 days she drinks no